his epoch-making discoveries in the field of bacteriology), Julius von Sachs (especially associated with the development of plant physiology and micro-chemical processes), Nathaniel Pringsheim and Eduard Strassburger—all figures of the utmost importance in the history of the study of organic life. In England, the second Lord Rothschild ranked among the foremost natural historians of our day, his writings and his collections enjoying a world-wide reputation.

In the study of the stars, in modern Europe, the Jews were indubitably among the pioneers. The beginnings do not redound altogether perhaps to their credit, according to modern standards. In the Middle Ages, they believed for the most part, in common with their neighbours, that the actions of man were influenced by the planets and could be predicted by their study. This fact marks a regrettable recession from the earlier standard, when (as Josephus and Tacitus agree) the Jews were distinguished by their refusal to pay attention to celestial indications. There were, of course, exceptions: and no more authoritative voice was raised during the whole course of the Middle Ages against the pseudo-science than that of Maimonides, in an astonishingly rationalistic communication sent to the Rabbis of Marseilles. But even his views did not command universal acceptance: and, both before his day and after, Jews

were regarded as pre-eminent in this field. This was the case especially in Spain, where both Moslem and Christian courts frequently had a Jewish astrologer in their employment.

Yet astrology, however far-fetched its conclusions, was dependent upon a careful and accurate observation of